Tajweed Rules
(Part 2)

The Art and Science
of Reciting the Quran

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LETTERS OF MADD (Elongation)

Al-Madd means: Long or Extra.

Conventionally, it may be defined as to make the Madd letters long under some conditions.

The way of pronunciation

Al-Madd can be prolonged from two to six beats depending upon its kind.

There are 3 letters of Madd . ا, و , ى

These letters will be Letters of Madd when:

1. Alif is saakin and it has a letter with a Fathah before it.
2. Waaw is saakin and it has a letter with a dhammah before it.
3. Yaa is saakin and it has a letter with a kasra before it.

LETTERS OF MADD (Elongation)

Types of Madd

1. Madd Tabee'ee
2. Madd Al-Badal
3. Madd Ewadh
4. Madd Aaridh Li-Ssukoon
5. Madd Al-Leen
6. Madd Waajib Muttasil
7. Madd Jaa'ez Munfasil

8. Madd Laazim

9. Madd Silah

1- Madd Tabee'ee

Definition:

Madd Tabee'ee means the natural Madd.

The natural Madd is simply

one of the Madd letters ا , و or ى not followed

by a Hamzah (ء)or a Saakin letter.

Duration:

The natural Madd is prolonged 2 beats.

Example:-

﴿قَالَ﴾ ﴿خَالِدِينَ﴾ ﴿نُوحِيهَا﴾

﴿يَقُولُ﴾ ﴿قِيلَ﴾

2- Madd Al-Badal

Definition:

Madd Al-Badal can simply be defined as

(every Hamza preceding a Madd letter).

Duration:

Madd Al-Badal, if not followed by a Saakin letter or Hamzah,

is prolonged only 2 beats.

Example:-

﴿ءَآدَم﴾

﴿ءامَنُواْ﴾

3- Madd ‘Ewadh

Definition:

‘Ewadh means: compensation. Madd ‘Ewadh is the replacement of a Tanween Fathah present at the end of a word while stopping at it, with an Alif Madd.

Duration: Madd ‘Ewadh is prolonged 2 beats.

Example:-

﴿خَبِيرًا﴾ ﴿كَبِيرًا﴾ ﴿عَلِيمًا﴾ ﴿حَكِيمًا﴾

*Note: Except for Taa Marbuta “ ة ”. The Reader should stop on Taa Marbuta and pronounce it like Haa” هـ ” with Sukoon.

4- Madd ‘Aridh Li-Ssukoon

Definition:

Madd Aridh Li-Ssukoon means “temporary Madd for stopping ”. If a Madd Tabee’ee is followed by a letter at the end of a word, which has been made Saakin temporarily because the reader has to stop at the word, the reader should prolong the Madd Tabee’ee to be Madd Aridh Li-Ssukoon.

Duration:

Madd Aridh Li-Ssukoon can be prolonged 2,4 or 6 beats.

Note: This Madd only exists if the reader stops on that word. If the reader does not stop on it, it should be considered as a Madd Tabee’ee (2 beats).

Examples:-

﴿نَسۡتَعِينُ﴾

﴿ٱلۡعَٰلَمِينَ﴾

﴿يَوۡمِ ٱلدِّينِ﴾

5- Madd Al-leen

Definition:

Leen means “easy”.

The Leen letters:- A Waaoo (و)or Yaa’ (ى)Saakin preceded by a letter with a Fathah.

If one of the Leen letters is followed by a letter at the end of a word, which has been Saakin due to stop (8), the reader should prolong the Leen letter.

Duration:

The reader can choose to prolong it 2,4 or 6 beats.

Examples:-

﴿ٱلۡبَيۡتِ﴾

﴿ٱلۡمَوۡتَ﴾

﴿خَوۡفٍ﴾

6- Madd Waajib Muttasil

Definition:

Waajib means “Mandatory” and the Muttasil means “Joined”.

If a Madd letter [ا or و or] ى is followed by a Hamzah (ء),

which is present in the same word,

the reader should prolong it 5-4 beats.

Duration: the reader should prolong it 5-4 beats.

Example:-

﴿ جَآءَ ﴾ ﴿ يَشَآءُ ﴾ ﴿ ٱلسَّمَآءِ ﴾ ﴿ سُوٓءُ ﴾

7- Madd Jaa'ez Munfasil

Definition:

Jaa'ez Means "permitted". Munfasil means "Seperated".

If a Madd Letter [ا or و or] ى present at the end of a word is followed by a Hamzah (ء)which is present in the beginning of the next word, the reader is supposed to prolong the Madd letter 4 ,2 or 5 beats.

Duration:

the reader is supposed to prolong the Madd letter 4 ,2 or 5 beats.

Examples:-

﴿ بِمَآ أُنزِلَ ﴾

﴿ يَٰٓأَيُّهَا ٱلنَّاسُ ﴾

﴿ إِنَّآ أَعۡطَيۡنَٰكَ ﴾

8- Madd Laazim

Types of Madd Laazim

2- Madd Laazim

Kalimee Mukhaffaf

1-Madd Lazim

Kalimee Muthaqqal

8- Madd Laazim

Types of Madd Laazim

1-Madd Lazim Kalimee Muthaqqal

Definition:

If a Madd Letter is followed by a Mushaddad letter, the reader is required to prolong the Madd letter.

Duration: It must be prolonged for 6 beats.

Example:-

﴿ ٱلۡحَآقَّةُ ﴾ ﴿ أَتُحَآجُّوٓنِّي ﴾ ﴿ ٱلضَّآلِّينَ ﴾

﴿ ٱلطَّآمَّةُ ﴾ ﴿ ٱلصَّآخَّةُ ﴾

8- Madd Laazim

Types of Madd Laazim

2- Madd Laazim Kalimee Mukhaffaf

Definition:

If a Madd letter is followed by a Saakin letter,
which is present in the same word,
the reader is required to prolong the Madd letter.

Duration:

It must be prolonged for 6 beats.

Examples:-

ءَآلْـَٔنَ

this is the only case in the Quran

8- Madd Laazim

Types of Madd Laazim

3- Madd Laazim Harfee Muthaqqal

Definition:

If a Madd letter is followed by a Mushaddad letter, the reader is required to prolong the Madd letter.

Duration:

It must be prolonged for 6 beats.

Examples:-

﴿طسّمّ﴾

﴿الٓمٓ﴾

8- Madd Laazim

Types of Madd Laazim

-4 Madd Laazim Harfee Mukhaffaf

If a Madd letter is followed by a Saakin letter,

both of them being present in the same letter,

the reader is required to prolong the Madd letter.

Duration:

It must be prolonged for 6 beats.

Examples:-

ج

قٓ

ج

نٓ

9- Al-Madd Al-Silah

Al-madd al-silah separates into two types:
sughra (lesser) and kubra (longer).

Definition:

silah means connection. It refers here to the third person masculine singular pronoun, Haa (هor),ه which is attached to the end of a word (meaning "him" or "his"), as in the phrases:

﴿إِنَّهُۥ﴾

---

sughra (lesser)

No Hamza after the pronoun Haa

Duration:

the Haa must be prolonged for 2 beats.
when the following conditions are present:
1. There is a short vowel (not a sukoon or madd letter) preceding haa.
2. There is a short vowel following it in the next word.
3. It is not followed by a hamzah.

Examples:-

﴿لَهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ﴾

﴿إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ﴾

9- Al-Madd Al-Silah

kubra (longer).

There is Hamza after the pronoun Haa

Duration:

the reader is supposed to prolong the Haa letter 4 ,2 or 5 beats when the following conditions are present:

1. There is a short vowel (not a sukoon or madd letter) preceding haa.
2. There is a short vowel following it in the next word.
3. It is followed by a hamzah.

Examples:-

﴿ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾

﴿ مِّنْ عِلْمِهِۦٓ إِلَّا ﴾

﴿ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ ﴾

Tafkheem and Tarqeeq

Heavy and Light letters

The Arabic letters are divided into three groups as to tafkheem and tarqeeq:

Tafkheem and Tarqeeq

(1) Tafkheem (Heavy letters)

The definition of tafkheem: Fattening (heaviness)

Its applied definition: It is a heaviness that enters the body of the letter, so that the mouth is filled with its reverberation (echo).

The method of making a letter have the characteristic of tafkheem is: elevating the posterior tongue to the roof of the mouth (soft palate), creating more space between the roof of the mouth and the bottom of the mouth, and focusing the pressure of the letter to the roof of the mouth.

The Letters That Always Have Tafkheem:

خ ص ض غ ط ق ظ (خص ضغط قظ)

Tafkheem and Tarqeeq

(2) Letters that have tafkheem sometimes and tarqeeq other times

1- The lengthened (ا) alif
2- Laam (ل) in the Glorious name of Allah الله
3- Raa

1- The alif
الألف

The alif is not characterized as having tafkheem or tarqeeq, but instead it is known to follow the letter preceding it as to tafkheem or tarqeeq. If a tafkheem letter precedes it then it also has tafkheem.

Examples:

﴿طَاقَةَ﴾ ﴿طَالُوتُ﴾ ﴿قَالَ﴾

If the alif occurs after a letter with tarqeeq , the alif also then has tarqeeq, as in:

﴿بِجَالُوتَ﴾ ﴿ءَادَمَ﴾ ﴿جَاعِلُ﴾

2 - The lam of the name of The Majestyother times

If the word Allah or Allahumma is preceded by a letter with a Fathah or a Dhammah, then the ل in the word Allah or Allahuma will be pronounced with a full mouth (heavy).
If it is preceded by a letter with a Kasrah, then the ل will be pronounced with an empty mouth (light).

البيان	لفظ الجلالة (الله)	لفظ الجلالة (اللهم)
في البدء	اللَّهُ	اللَّهُمَّ
في الوصل وقبله مفتوح	وَاللَّهُ . إِنَّ اللَّهَ	سُبْحَانَكَ اللَّهُمَّ
في الوصل وقبله مضموم	فَضْلُ اللَّهِ	قَالُوا اللَّهُمَّ
في الوصل وقبله مكسور	قُلِ اللَّهُ، لِلَّهِ، فَلِلَّهِ	قُلِ اللَّهُمَّ

3 - The letter Raa

The Eight cases in which the raa ر has Tafkheem

1 - If it has a fat-hah, such as in: رَبُّكَ

2 - If it is saakinah and before the raa is a letter with a fat-ha, as in: وَأَرْسَلَ

3- If it is saakinah and the letter before it has a sukoon, and the letter before that has a fat-h, as when stopping on the word وَٱلْعَصْرِ

4- If it has a dhammah, as in: وَٱلْقَمَرَ

5- If it raa has a sukoon, and the letter before it has a dhammah,

such as in: ٱلْقُرْءَانُ

Or on stopping on raa as in: يَحُورَ

6- If the raa is saakinah, preceded by a saakin, which is preceded by a dhammah.

As when stopping on the word: 115

116 خُسْرٍ

7- If the raa is saakinah and preceded by a presented kasrah (this is in the hamzah wasl). The raa is pronounced with tafkheem when preceded by hamzah wasl, if we start on the hamzah wasl with a kasrah, or if continuing from the previous word. ٱرْجِعُوٓاْ - مَنِ ٱرْتَضَىٰ

Tafkheem and Tarqeeq

8- If the raa is saakinah and before is a kasrah,
and after the raa a letter of Isti'laa (heavy letter)
that does NOT have a kasrah meaning it has any vowel
(including the sukoon) except a kasrah and only came
with Fat-ha in five words:

﴿فِرْقَةٍ﴾ ﴿لَبِٱلْمِرْصَادِ﴾ ﴿وَإِرْصَادًا﴾ ﴿قِرْطَاسٍ﴾ ﴿مِرْصَادًا﴾

The Four Cases in Which the raa ر has Tarqeeq

1- if the raa has a kasrah, as in: بَارِزُونَ

2- If the raa is saakinah, and a kasrah precedes it, such as: فِرْعَوْنَ

3- If the raa is saakinah, and the letter before it is saakin,
and the letter before that has a kasrah.
This would occur when stopping, as in: حِجْرِ

4- If raa is saakinah, and a yaa يا saakinah precedes it, The raa in
this case has tarqeeq no matter what kind of vowel precedes
the yaa sakinah as when on stopping on raa as in: قَدِيرٌ

Tafkheem and Tarqeeq

(3) Tarqeeq Light letters

This group consists of the rest of the Arabic alphabet:

We always pronounce them with empty mouth

Everything other than those defined as heavy are light.

ا ب ت ث ج د ذ ز س ش ع ف ك م ن ه و ء ي

***You don't need to remember all of these letters separately, just remember that everything is light.

Examples:

﴿بِسۡمِ﴾

﴿وَلَمۡ﴾

﴿يَكُن﴾

STOPPING SIGNS

It is important to know the correct points at which to stop or continue during recitation in order to not change or distort the meaning of the ayaat.

In the Qur'an there are some signs or punctuation marks called 'waqf' or in plural 'wuqoof'.

These are found in the middle or the end of ayaat and give us an indication of whether stopping/pausing is permitted or not.

The most common waqf is:

ۘ : End of an aya – STOP

Sometimes the following letters are placed on the ۝ or in the middle an aya to indicate various rules of stopping

مـ	Compulsory stop الوقف اللازم The reciter has to stop. Continuation is prohibited
قلى	The preference is to stop الوقف أولى
صلى	The preference is to continue الوصل أولى
ج	The reciter has the choice to either stop or continue جواز الوقف
∴	The reciter can stop at either of the points but not both تعانق الوقف
لا	It is not permissible to stop.
س	سكت It is obligatory for the reciter to pause
سجدة	The sign ۩ indicates that there is Sajda which is Sunnah. The sign _____ explains the reason why we have to make Sajda. Sajda occurred 14 times in the Quran: Surah 7:206, Surah 13:15, Surah 16:49, Surah 17:107, Surah 19:58, Surah 22:77, Surah 25:60, Surah 27:25, Surah 32:15, Surah 38:24, Surah 41:37, Surah 53:59, Surah 84:21, Surah 96:19.

Manners when reading the Qur'an: Manners of the Heart

a.A. Understanding the origin of the words: This is an indication to the greatness of the words being read, and the bounty of Allah; Glorified is He, to His creation when He addressed His creation with these words.

b.B. Putting into the heart the understading that these are not words of man: Through this the reader should think about the characteristics of Allah the Exalted.

c. C. Presesence of the heart while reading Through this the reader should throw away other thoughts while reading the Qur'an.

d. D. Pondering over the meaning: There is less reward in reciting the Qur'an without understanding the meaning. The Qur'an was revealed for guidance and this can be achieved through recitation accompanied with pondering.

e. E. Understanding the meaning: This means interacting and reacting to every verse according to what is proper for it.

f. F. Individualization : This means that the reader feels that every message in the Qur'an is meant especially for him personally.

External Manners for Reading the Qur'an

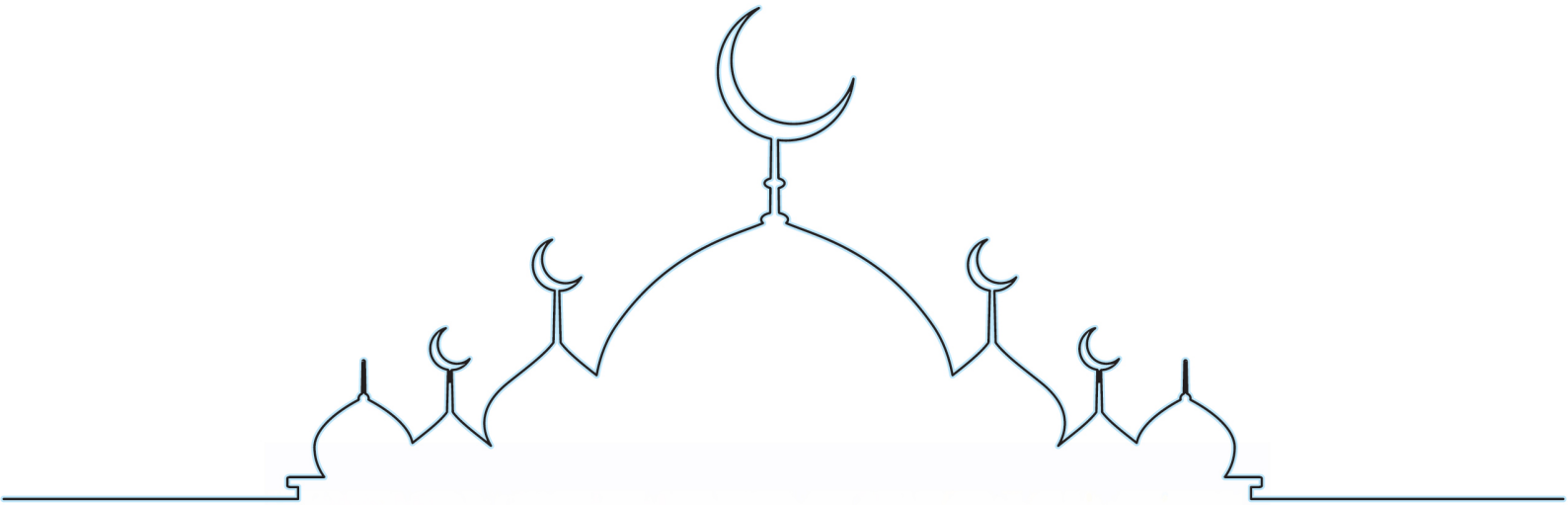
A. Purity of body and clothes and place.

B. Facing the Qiblah.

C. Seeking refuge from rejected Satan and reading the basmalah.
Not reading when yawning.

D. Avoiding cutting off reading to talk with people.

E. Stopping at a verse of warning and seeking protection with Allah, and stopping at a verse of mercy and asking The Merciful for His Bounty.

F. Humbleness and crying when reading.

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